

¶ A very Comfortable, and necessary Sermon in these our dayes, made by the right reuerend father, and faithfull seruauent of Iesus Christ Martin Luther, concerning the coming of our Sauioꝝ Christ to iudgement, and the signes that go before the last day. Which Sermon is an exposition of the Gospell appointed to be red in the Church on the second Sunday in Aduent, and is now newly translated out of Latin into English, and something augmented and enlarged by the translator, with certaine notes in the margens.

17. 17. 30.

¶ Now God admonisheth all men euery where to repent, because he hath appointed a day in the which he will iudge the world in righteousness, by that man whom he hath appointed: whereof he hath geuen an assurance to all men, in that he hath raised him from the dead.

14 Jan. 1985

2. Pet. 3. 3.

This first vnderstand, that there shall come in the last daies, mockers, which will walke after their lustes, and say: where is the promise of his commyng: for since the fathers dyed, all thynges continue a like from the beginning of the creation. For this they willingly know not, that the heauens were of olde, and the earth that was of the water and by the water, throught the word of God. wherefore the world that then was, perished, ouerflowed with the water: But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of iudgement, and of the destruction of vngodly men. Dearely beloved, be not ignorant of this one thyng, that one day is with the Lord, as a thousand yeares, and a thousand yeare, as one day. The Lord is not slacke concerning hys promises (as some men count slackenes) but is patient toward vs, & would haue no man to perish, but would all men to come to repetaunce. But the day of the Lord will come as a thief in the night, in the which the heauens shall passe away with a noyse, and the elementes shal melt with heate, and the earth with the workes that are therein, shalbe burnt vp. Seyng therfore that all these thynges must be dissolued, what maner persons ought ye to be in holy conuersation and godlynes: Lookyng for, and hastyng vnto the commyng of the day of God, by the which the heauens beyng on fire, shalbe dissolued, and the elementes shall melt with heate: But we looke for new heauens, and a new earth, accor dyng to hys promises, wherein dwelleth righteousness.

wherefore, beloved, seying that ye looke for such thynges, be diligent that ye may be founde of him in peace, without spot, and blameles.

A. ii.

To

Clay. 65.
17. and. 26.
22.

¶ To all the inhabitauntes of England, and other els where that vnderstand the English tounge, the translator whissheth true knowledge of God, contained in his word, which is lyfe euerlastyng.

BEfore tyme, not many yeares since (dearely beloued brethren & countrey men) the Disciples of Antichrist, and Apostles of Satan, for the establisshyng of their Lordes kyngdome (knowyng that the cōtinuance therof, was the increase of their owne estimation, wealth and pleasure in this world) haue deuised many politicke practises, so wicked and so deuillish, that whosocuer beholdeth them well, shall soone perceaue they were not inuented without the counsaile of their Lord and master. wherof this was the first and chief, and (as I may say) the ground of the residue to keepe all men, both Princes and their subiectes, in ignorance of God, & hys word, that they not knowyng the truth, might the more easely be brought into all kynd of deuillish heresies: that they not vnderstanding vice, should not be able to reprobeth the horrible wickednes of Antichrist and hys ministers. To this end they haue restrayned all the laity throughout Christendome, from readyng the Scriptures, and haue forbydden them to be printed in their vulgare touniges, an dū stede thereof, haue geuen them to occupie theyr braynes withall, fables

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bles of Robin Hood, of Bie of warrike,
 of Beuis of Hampton, of the Knightes of
 the round table, of the iij. sonnes of Amos,
 filthy tales, Chaucer, the Court of Venus,
 most horrible & blasphemous lyes out of
 Saintes Legendes, and such lyke. wher-
 by men beyng drowned in ignorance, and
 detestable heresies, haue bene cast downe
 headlong into the most miserable pit of
 hell. But now it hath pleased almighty
 God, towarde the comynge of our Sa-
 uiour to Judgement, by the preachyng of
 hys word, through the workyng of hys
 holy spirite, to oppresse the power of Sa-
 than, to cut the hornes of Antichrist, to re-
 ueale the man of sinne: which sittynge in
 the Temple of God, boasteth hym selfe as
 God. Now it hath pleased our Saviour
 Christ to diminish the kyngdome of Anti-
 christ, & to aduaunce his owne kyngdome,
 to deface y^e Disciples of Antichrist, and to
 glorifie hys owne Disciples. He hath dri-
 uen out the filthy swyne and wylde bores,
 that haue spoyled hys vineyarde, and
 hath hyed laborers to husband it agayne,
 that it may yeld hym frute now at haruest
 tyme, whē he commeth to receiue the same
 into hys euerlastyng kyngdome: at which
 tyme hys faythfull seruantes shall receiue
 for their hyre, a peece of money that neuer
 shall fayle, and shall eate and drinke the
 frutes of their labours with hym, world
 without end. Therefore it is conuenient

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and

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and necessary for all Gods labourers, that is to say, Princes and their Magistrates, Bishops, and all Ecclesiastical Ministers, to labour diligently in the Lords vineyard, to kepe out these swyne, which Antichrist hath sent to deuoure it: not onely to yoke them, but also to set dogges on the, which wil both barcke and plucke of their cares, if they enterprise to breake through the hedge, and to route by y vines with theyr deuillish booke, altogether voyde of Gods word and of reason, to euery man that hath any vnderstandyng, and knowledge of God. To this end by the authority of our soueraigne Lady the Queenes Maiestie in our Realme, and other Princes in other Realmes, a great number of godly men haue preached diligently, other haue wrytten very profitable booke of Dinitie, both in Latin, and in theyr own vulgare tounge, and diuers haue translated good booke out of straunge tounge into their owne language, husbanding thereby the Lords vineyard, and keepyng out the swyne that endeuer to destroy it. Amongest whom I beyng one moze ready to shew my good will, then able to do any great seruice, haue chosen this short Sermon of Martin Luther, the faythfull seruant of God, Brādcapitaine vnder our Sauour Christ, and chief hunter of these wyld bores, vnto theyr father the deuill, from where they were sent to destroy the sincere
and

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A true worshyp of God. This mans Ser-
mon (I say) concernyng the comynge of
our Sauour to Iudgement, and the signes
that go before the last day I haue cholen to
translate into our English tongue, as that
which I thought a most couenient labour
in this last houre of the day, to preserue in *Mat. 20. 6.*
the Lordes vineyard the ripe grapes from
rottyng and from wild beastes, and to hast
those that are vnrype agaynst the Lordes
comynge, that is to say: to comfort the
faythful, to confirme the weake, and to in-
struct the ignoraunt, in diuers necessary
pointes of doctrine, or at the least to geue
them a watchword of our Lordes com-
ynge, that they may now at the length *Matt. 24.*
cease from sinityng theyr felow seruants, *49.*
and from eatyng and drynkyng with the *Mat. 25. 4*
drunken, and may make them selues rea-
dy with oyle in their lampes to receiue
hym: that when the trumpet bloweth, and
the bridgrome commeth, we may all fo-
low hym into hys everlastyng tabernacle,
therein to lyue with God the father,
the sonne and the holy ghost, in e-
uerlastyng ioy. To whom be all
praysle, honoz, and glory world
without ende. Amen.

Anno 1569. March 22. T. B.

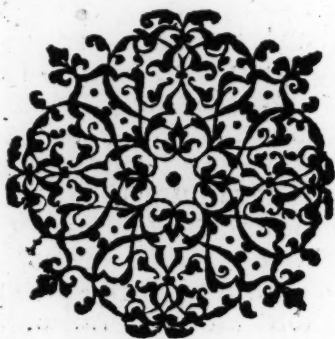
A. iij.

The

Actes . 17.
11.

The places of Scripture, that apper-
tayneth to this Sermon folowynge,
are noted in the margent, to the end that
the Readers, accorbyng to the example
of those men, mentioned in the Actes of
the Apostles, may examine the Scrip-
tures, and try whether it be so or no,
as the authoꝝ hereof sayth: and rea-
dyng them they may finde many
moe Sentences besides for
the comfozt and confir-
mation of their sayth.

(666)



¶ The

254.
¶ The Gospell for the second
Sonday in Aduent.

THere shalbe signes in the Sunne, in
the Moone, and in the Starres, and
in the earth: the people shalbe at theyr
wittes end thorow dispayre. The Sea
and the water shall rore, and mēs harts
shall sayle them for feare, and for loo-
kyng after those thynges which shall
come on the earth. For the powers of
heauen shall moue, and then shall they
see the sonne of man come in a cloude
with power, and great glory. When
these thynges begyn to come to passe,
then looke vp, and lift vp your heades,
for your redemption draweth nere.
And he shewed them a similitude say-
ing: behold the figge tree, and al other
trees. When they shoote forth theyr
buds, ye see and know of your selues
that sommer is then nigh at hand. So
lykewyse ye also, When you see these
thinges come to passe: be sure that the
kyngdome of God is nigh. Verely I
say vnto you, this generation shall not
passe, vntill all be fulfilled: heauen and
earth shall passe, but my word shall
not passe.

Lnke: 21. 25

The

The Sermon, or exposi-
tion of the Gospell.

The effect
of the Gos-
pel, and the
cause why
it was
written.

In this dayes Gospel,
Christ our Lord shew-
eth vs what shalbe
the estate, and condi-
tio of the world, whē

all things draw to an end: wher-
by we may know when the great
and horrible Day shall appeare (in
the which Christ our Lord hym
selfe shall come openly to Judge-
ment) that no mā nede to wauer,
or doubt of y^e matter. For he shew-
eth playnly the signes that shal be
sene in the last age, and shal go be-
fore the last day, as tokens therof:

Signes be
foze y^e last
day proued
by humane
reasō, groun-
ded vpon a
certayne
truth.

because it cānot be chosen, but y^e so
straūge, yea & that the last chaūge
of the whole world should be de-
clared by many and great tokēs,
seyng that much lesse alterations
of countreys and natiōs haue ben
signified by signes and wonders
goyng before. Bycause this presēt

Gos-

Gospell hath ben before tyme sufficiently Declared, so that now it is well knowen vnto all men: I mynde not to shew the doctrine that therof may be gathered, but after an other maner and fashion to handle it, to the glory of God & our consolation. For therfore is it put in writtyng, and made manifest by preachyng, that it may serue to our cōfort, and to the encrease of fayth and hope in vs, which professe Christ, and beleue in hym: notwithstanding there is good cause why it may be a terror vnto the other sort of mē, I meane the wicked vnbeleuers, whose destruction these signes do portend: who in dede are nothyng moued with them at all, but with security of mynde do contemne them.

Rom. 15. 4

Therfore (commendyng them to our God, & theyr Judge which shall come and reward them, accordyng to theyr Desertes, that by
expe-

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experiēce they may alwayes fee-
le, which now they neither beleue
nor regard) in handlyng the Gos-
pell, we wil haue litle considera-
tion of them, but wil make it frut-
full vnto our selues, lest we should
suffer it in vayne to be put in wor-
tyng, and should leese the frute &
commodity thereof. Which if we
consider well, we shall perceiue
that it contayneth matter very
comfortable and ioyfull, seruyng
much for our commodity. Which
consolation and comfort is very
nedeful for vs, seyng the signes of
them selues are very terrible and
(as I may say) horrible to behold.

Moreouer, Christiā as they are
at other tymes fearefull enough,
& of base courage, so whē they see
the indignatiō and wrath of God
towards mākind, the waggyng
of a leafe is able to make them a-
mased, and almost dead for feare:
cōtrarywise the wicked are more

Example
hereof are
the inhabi-
tantes of

se-

secure and hard harted, and are moued with no signes, be they neuer so great and horrible. Therfore this thyng seemeth not to fall out indifferently, and as reason would: for they which chiefly should be afrayd, whom God by his signes doth terrible threaten, they (I say) haue hartes of horne, stone, and yron, so that

they regarde them as thoughe they dyd nothyng appertayne vnto them, what soeuer wrath of God was to come, & beyng euen now at hand,

they do forewarne & shewe. Contrarywise they which ought not to bee moued, but rather reioyce when they see these signes and tokens, as vnto them they do not portend any wrath or displeasure of God, but fauour & consolation, they (I say) feare more then nedeth, and can scarcely lift vp their

Ierusalem before whose destruction God sent most horrible tokens thereof. Whereof som they regarded not, some they interpreted to signifie victory

ouer thep enemies contrary to the true meanyng of them, and of God which sent them, and contrary to the expresse wordes of our Sautour which before had foretold them.

Luke. 14. 43

The faithful haue no more cause to feare the signes of the last day, then Noe had, when the flood came. or Lot at the destruction of Sodome & Gomorra which final

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company of them that then were preferred, is a signe of the little flock which goeth by the narrow gate.

they hartes to conceaue such swete and comfortable cogitations as thereby occasion is offered.

Now to come to my matter, there are two thyngs chiefly to be noted in this Gospell: The one is, that our Sauour reckoneth the signes in order which go before the last day, which being fulfilled, we may know for a certainty that the day is euen hard at hand. The other note is, that he sayth those signes shalbe a consolation and a comfort to hys Christian children, so that therby they may be moued to looke for hys commyng with a mery and cherefull countenance.

Math. 14.

The first signe (sayth he) shall appeare from heauen in the sunne, & moone, and the starres: that is to say (as Mathew doth expound it:)

Math. 24.

29.

The sunne shalbe darkened, and the moone shall not geue her light, and the starres shall fall from heauen. &c. Moreover vpon the earth the people

people shalbe at theyr wittes end
thorow dyspayre, & shalbe in such
perplexitye, that they shall not
know whether to go, or where to
abyde, their hartes shall fayle the
for feare of those thynges, which
are like to come vpon them.

Agayne, signes shalbe seene in
the Sea, & in the Waters, so that
all creatures, and the powers of
heauen shall moue: there shalbe
such an alteration, that the world
shall seeme by and by to haue an
end, and the last Day shall seeme
hard at hand. Here I will not
greatly contend with any mā, but
will leaue it to the consideration
of my Christian brethre, whether
the signes in the sunne, the moone,
and the starres be already fulfil-
led, or not. But this is my belefe &
most certaine hope, that the grea-
ter part of them haue bene alrea-
dy sene, and that many other are
not here after to bee looked for.

For

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For if we will beleue, there hath bene sene euen in our time abundantly both many and great Eclipses or Darkenyngs of the sunne and mone within few yeares together, one after an other, besides diuers in one yeare: the lyke we haue not read to haue appeared at any time before since the begynnyng of the world. But he that will not beleue the word of God, will not beleue þe signes, nor take them for signes, but will cōtemne them, and tread them vnder hys foote, yea although þe sunne should be dayly darkned before his eyes, & the starres should fall by heapes from heauen. Although Astronomers say that such Darkenynges of the sunne and moone happen by þe course of nature (which some of them can tel of before hand) yet they deny not, but they signifie some terrible thyng to happen on the earth, especially seying there be
so

of the later Day. 21

so many, & all most euery yeare.

Besides this, contrary to the course of nature, many signes haue bene sene in the Heauens, many Sunnes at one time, many Raynebowes, many terrible blasynge Starres, fyres in the ayre like dartes and swordes, and diuers other prodigious sygnes, which if they should be written, would fill a whole volume: but all are forgotten, if they be not dayly before our eyes, and as sone as they are past, we liue securely as though no such thyng had euer happened at any tyme: yea rather the oftener they happen, so much the lesse we regard them. For we take the for customable thynges, thinkyng with our selues that of necessity they must so come to passe, makyng no more accountes of them afterwardes. And true it is, that of necessity they must so come to passe, otherwise they

B. j. should

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should be tokens in dayne, and the world should not bee so soone destroyed, if it beyng moued thereby, should beleue the Gospel. For it might (turnyng to God by repentance) annoyde, or turne away his wrath, or at the least prolong it for a tyme. But alas, this is rather the chief care of the world, by continuing in wickednes, & most obstinately heapyng sinne, to haste Gods wrath, and spedely to procure hys owne destruction. Thus much as concerning the signes in the Sunne, the Moone, and the Starres.

Now as touchyng the signes in the Sea, and the Waters, I commit them in like maner to the Iudgement of my Christian brethren: whether they be fulfilled already or no. Old men testify, that no man aloue is able to remember so great tempestes, windes, and floudes as haue happened within these

these few yeares . Some floudes
haue drowned whole countreys,
such haue happened of late about
Rome , and in the lower Ger-
many : besides the earth quakes
which we haue heard of, but I
let them passe . By these thynges
it semeth that such is now the
condition of the world , that no-
thing shall continue any longer in
hys old estate, but all things shall
quickly be turned vpsidedowne,
and fall to decay . And also this
we see come to passe by many ex-
amples , that many are so trou-
bled and vexed , that for very an-
guishe of mynde they dispayre.
Which thyng may be vnderstan-
ded both bodely and spiritually,
but especially spiritually. For we
haue heard of many before tyme,
and yet dayly heare of mo, whom
the deuill so troubleth and vexeth
by temptations and desperation,
that for the greatnes of the grief

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and

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and anguish, they lay hand vpon
them selues, & procure their owne
death: so that we see all the signes
forespoke by our Sauour Christ,
haue happened in all the world.
And although all thynges be not
fully cōplished and ended, yet we
can not deny, but that the greater
part of them is already fulfilled,
especially so many happenyng to-
gether one after an other. Ther-
fore litle or nothyng hereafter is
to be looked for besides the end of
all thyngs, which signes are ther-
fore forespoken, to put vs out of
doubt, and that we should not
thinke they happen without a
cause by chaūce or fortune, rather
thē to signifie some notable thyng
to come. But they are in dede all
of them terrible signes, threate-
ning vnto the world cruell euēts,
although it do not feele them, nor
care for them. But true Christians
do both see them, and marke them
well,

of the later Day.

well, & are thereby terrified much more then nedes; seying they are not sent to their destruction; but rather to their consolation: & therefore they ought with ioy & gladnes to behold & consider them; and not be discouraged; although the firmament appeare lamentable vnto the beholders, the Sunne, the Moone, the Starres and all the heauen being darkened.

The Sunne, although he be couered with a thicke and blacke cloude, although he leele his light, neuerthelesse he goeth forwardes in his course, he is no worse then he was before; he remaineth the same Sunne still; and shineth as he dyd before, sauyng that he lookech for a time in token of destruction to wicked men: in lyke manner residue; as the Moone and the Starres; in that they seeme terrible to behold; it is no harme vnto them selues: For they are no

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B. iij.

tokens

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tokens vnto them selues; but vnto the wicked world, of whō they are contēned. After the same sort, whereas mē are troubled and he-
red, hauing a timorous & feare-
full conscience, it is in dede a terri-
ble signe, but not vnto thee or the
which suffer this, if they be Chri-
stians: onely it signifieth destru-
ction to the wicked, and despisers
therof, which do not suffer it; but
neglect it: For the sufferers are
preserued neuerthelesse, and take
no harme therby, although they
go by and downe with a pensive
mynde; in token of destruction to
the wicked, and ungodly persons.
Euen as Esay went naked, and
without shooes; and Jeremy car-
ryed a chayne about bys necke for
a signe of misery and calamity to
the Egyptians, and Philistines; and
yet no harme happened vnto ei-
ther of them. For Jeremy remay-
ned out of bondage, & thraldome;
and

and in as much liberty, as he was
before, and Esay notwithstanding
hys nakednes, kept still hys gar-
mentes: So they which keepyng
vnto them a good cōscience, do ca-
ry about them these tokens; shal-
be without harme, and wyde of
of all danger; ouely they declare
vnto other, what shortly after
shalbe their estate and condicion.

For although they bee euill
signes, yet they bryng no euill to
them that carry them. Otherwise,
he that hath the execution of con-
demned persons, would not carry
the sword, or the axe; neither durst
any mā carry a weapon: But thou
which art a manslaer and mur-
derer take thou hede to thy selfe,
for thou art lyke to go to the pot
when the officer draweth forth
his sword. In lyke maner the fire,
the gibbet, the halter, y gallowes
hurte not them selues, but bryng
destruction to theeues and robbers

B.iiij. which

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which haue committed haynous
offences: So before the last Day
there must be many men, whom
the deuill troubleth and bereth
with greuous temptations, and
so oppresseth them with anguish,
that they ca not tel which way to
turne them; or where to abide. Of
which sort of men Gerson of Paris,
and certain confessors haue writ-
ten many thynges, especially in
Monasteries. We haue had expe-
rience of them in whom hath ben
tender and fearefull consciences.
But let hym so bere and terrify
men, he shal not hurt them, if they
be not such as God hath determi-
ned to terrify and condemne, as
the wicked and the vngodly: but
rather such as are fearefull, & ten-
der of mynde, and would gladly
receiue comfort, and turne vnto
God, and can finde no comfort or
relief, vntil God him selfe haue de-
liuered them out of the misery of
they?

their afflicted consciēce, and haue
cōforted them by hys word. One-
ly feare thou, & take hede, which
be thy secure and mery, cōtemnest
all thynges, wherby God threate-
neth thy destruction. Vnto these
signes, that appertayneth where
hee sayth: Mens hartes shall fayle
them for feare, and for looking for
those thynges which shall happen
vnto the whole world: that is to
say, many shal be troubled in their
myndes, that they shal go like mē
amaled, and as though they dyd
presently feele the daunger that
they see hāgeth ouer their heades,
for feare: wherof they are so be-
red, that the greatnes of the grief,
and anguish of mynde causeth the
to consume and pine away: Even
as sorow bleseth to wast mans life,
even as a priuie consumptiō doth
eate, or sucke the marrow out of
bones (as the wise mā wytnelleth ^{Prou. 17.}
in his Prouerbes.) These men ^{12.}
must

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must feele these signes, not as tokens vnto them selues, but, vnto them which are more worthy to feele them. But bicause thou doest contemne them, at length thou shalt feele more greuouly, not signes, but those thynges which therby are signified, that is to say, everlastyng terrour, feare, sorow, and hell fire. For if iust men suffer and feele these things in the earth for a tyme: what shall we say will become of them for whose sakes they are sent, and whose destruction God thereby doth threaten? Notwithstādyng they esteeme the no more then the paryng of theyr nayles: But are dayly worse and worse, untill experience (alas to late) doth teach them. what folye and madnes was in their myne, when they gaue them selues to all pleasure and voluptuousnes, to all kynd of worldly ioy and pastyme? wobiles iust men were vexed with
great

great sorow & anguish of minde,
considering the great & horrible
plagues which God hath prepa-
red for all disobedient, stubburne
and stifnecked infidels and Anti-
christes. It is a very hard thing
to behold many so terrible and so
horrible signes, which with no
small feare shal amase the mindes
of many (as Christ here saith) and
fil them with such sorow, and hea-
uynes, that they shal seeme to be
boyde of all consolation and some-
fort to those that see them. But if
thou be a Christian, do thou not
looke either vpon the externall
signes of heauen, or the earth, nei-
ther vpon that which y^e seelest thy
selfe: but looke y^e vpon the necessi-
ty, both of thy selfe & of the whole
world, vnto whō God (as his vn-
fallible word doth testify) hath ap-
pointed such thinges. Except that
day shuld come at y^e length, I had
rather I had neuer bene bozne.

For

A Sermon of the Signes

Reade that
discovery
of the Spa
nish Inqui
sition for the
further de
claration
of these
wordes.

Gene. 4. 8.
Exe. 17. 41.
Exod. 1. 15
1. Sam. 19
11. and . 1.
Reg. 18. 13.
and. 19. 2.

For let vs consider what is
now the estate and condition of the
world, & how it dealeth with vs,
and with the Gospell of our Sa
uiour Christ, most cruelly persecu
tyng the Preachers therof, by mē
that are driuen headlong through
the deuill, to deuise dayly mischie
uous and vntollerable tormentes
for the same purpose. They most
wickedly cōtemne and despise the
Gospell, they scoffe at it, they
speakepitefull and blasphemous
wordes against it, most sclaunde
rouly, & adueryng thereby all that
they may, to deface the faythfull
seruantes of Iesus our Saviour.
So vntankefull is the world
for the Gospell, such deadly & pop
soned hate doth it beare towards
Gods ministers, being more man
troued against the, the euer was
Gain against Abell: then Esau a
gainst Iacob: the Pharao against
Israelites: the Saul against Dauid,
then

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of the later Day.

then Iesabell against the true Pro-
phetes, then Herode agaynst the Math. 2. 16
Innocentes: finally then the de-
uillish Scribes and Phariseys a-
gaynst Christ our Sauour. Al-
gayne on the other side, there is
an infinite number of wicked mē,
as Idolaters, prophaners of the
Sabboth by seruyng theyr owne
couetous & carnal lustes, in stede
of God, bayne swearers, drun-
kardes, rebels, robbers, & spoylers
one of an other, adulterers, de-
ceyuers, lyers, false witnes bea-
rers, cursed speakers, voluptuous
men and wemē, flaunderers, ma-
licious, enuious, couetous, ambi-
tious, and perjured persōs: so that
there can scarce be sene in all the
world one token of discipline, re-
uerēce, feare, good maners, or pu-
nishment of malefactours.

Princes seeke theyr owne ho-
nour, more then ꝑ honour of God,
and theyr owne profite, more then
the

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the profite of þe cōmō weale. They make bloudy battailes for small trespasses agaynst the selues, not passing for many hapnous offences cōmitted against God. Through ambition they picke quarels and wage war to enlarge theyr owne kyngdomes, haupng no regarde to enlarge the kyngdome of God.

Gods king
dome as it
is takē for
the whole
worlde, can
not be en-
larged, but
as it is ta-
ken for the
congrega-
tion of the
Christians
when hys
worde is
truly prea-
ched, so it
may and is
dayly en-
larged.

Subiectes (beyng destitute of good officers, and Preachers of Gods word) lyke mad men bereft of theyr wyttes, rebell agaynst their Prince: They regarde not their lawes, but either wilfully and openly breake them, or elles seeke meanes to delude them, to the satisfiing of their owne wicked lustes. Priuate men kepe no good lawes, but by compulsion: Officers see no lawes kept, but in respect of their owne cōmoditie, & to that end many tymes they purposely breake good lawes: for bribes or for frendship, oppresse the poore.

of the later Day.

poore, and Defeate them of they
right, either by false Judgement,
or by delayes, & such other crafty
conueances. Lawyers encourage
their cliētes (as well him that hath
the false, as hym that hath þ good
cause) to go forwardes with the
law, vntill they money be spent,
and then they send them home to
agree amōgest they neighbours.
Clientes (such are their couetous
and malicious myndes) some to
enrich them selues, wil wrongfull-
ly by processe of law chalēge other
mens goods: some to brece & trou-
ble other men, wil by lutes in the
law vndoe both them selues, and
their neighbours. Rich men ne-
glect the poore, and suffer them to
perish for hunger. Poore men (a
great nūber of them) are idle loy-
terers, & will rather by pryggynge
and such like meanes shift for the
selues, then by honest labour get
their liuing. Old mē in all kind of
lewd-

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lewdnes, are an example to the youth. Young men and maydes take an example of the most part which is wicked, rather then of the lesser part which is godly. Parents and masters do not instruct their children and seruantes in the true fayth, feare, and woorshyp of God. They seeke the bodely health, and worldly profite of their Children, but theyr soule health and heauenly profite they regard not at all. Childre and seruantes that are godly instructed, despise theyr teachers, and folow the deuilish entisementes of theyr lewd companions.

Ecclesiastical persons that are in authoritie, seke more the main-tenaunce of their owne honour and estimation, then the furtherance of the Gospel. They seke not the encrease of godly preachers in their Diocesses, nor the reformatiō of such as are idle, and vngodly:

ly: yea they suffer theyr owne families at home to be full of dissolutnes; much more their Dioceses abroad. They admit into the ministry all maner lewd & vnlearned persons: They able not vnto one onely, but vnto many benefices, those that are both vnable, & vniwilling to discharge one, or to take any paynes at all in the vineyard of God: yea many boyes that are neither Ministers, nor fit to enter into the Ministry. Private Ministers are some of them, idle loyterers, domine dogges, hye-lynges which suffer the wolfe to deuoure their flocke, feeders of the selues, and not of Christes sheepe committed to their charge. Other some (takyng vppon them to be preachers, not so much inwardly as outwardly called therunto) in preachyng the Gospel, preach them selues, and not Christ, as men not endued with the spirit of God

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(which without partiality reprobeth all the world of sinne, righteousness and Judgement) they rebuke some of lower sorte, and flatter such as are able to do them a pleasure. They preache many times sound doctrine, but by their wicked luyng they bryng it in contempt, and are therby cause of more offences, thē if they had spoken nothyng at all. They speake many tymes of them selues, and not that which they haue heard in the Prophetes and Euangelistes, and wryttinges of the Apostles, but their owne fantasies. They do not glorifie Christ, but thē selues: For they take not that which is Christes, but that which is their own, & declare that vnto the people. The most part of the people heare not the word of God at all, but either absēt thē selues from y^e Church, or els sodenly departe, before they haue heard the Scriptures

tures read, or any part thereof
pounded. Generally all sortes of
men, the more they are instructed
by the word of God, the worse
they are, & can not abide in any case
to be reprehended and rebuked for
their wickednes.

So is the word of God, & hys
law troade vnderfooote of all De-
grees, and þ true preachers ther-
of receaue no other reward of me,
but scoffes, and mockes, and deu-
lish hatred, which is very gr.uous
to good Christians, and pearteth
the hart lyke a sword. Dought we
not therfore to pray day & night,
& cry vnto Christ our Lord, that
now at the length he will vse hys
seueritie, and suffer all thynges to
come to ruine, that such detestable
wickednes may haue an end, and
that all occasion of offence, all
snares and stoombling blockes,
may be quite taken away. For ex-
cept at length we should be pre-

1. Cor. 15.
19.

C.ij.

ser.

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serued from these thynges , we were of all men that euer were bozne most miserable . For we must not so much consider the harne & destruction of the world, nor the misery of þ wicked worldlynges, but how great a grief it is to vs, & to all Christiās to see God hym selfe & hys word contemned, reproied, & blasphemed, and hys preachers most spitefully hādeled, iniuriously trode vnder foote, and most cruelly tormented in the world: all preaching, crying out agaynst wickednes, rebukes, admonitions, and threatnynges are almost vnprofitable, & in vayne.

Therefore þ beholding of these signes aforesayd, ought much to reioyce vs, as by the which almighty **G O D** declareth, to our great comfort, that he will fight shortly with the world, and will deliuer vs out of all our miseries and calamityes . Therefore it is
our

our part, not onely with ioye to
looke for this day of saluation, but
also with feruent desire, and ear-
nest request to desire it of Christ
our Lord, saying after this sorte:
Thou Lord hast promised to vs
this day of redemption, therefore if *Apo. . 22.*
it be thy pleasure let it come quick-
ly, and make an end of our mis-
eries in this life, and for euer world
without end. As touching our mi-
series in this life, we may take an
example of the most deuillish Pa-
pistes, the deadly enemyes of God
and vs: how couragious they are,
how they triumphe and leape for
ioy, as oftē as there appeareth
to them neuer so litle hope to op-
presse the Gospel and vs with it.

With what exclamations and
earnest requestes, dyd they desyre
the commyng of Cæsar the Empe-
rour into Germany, to destroy the
Lutherianes (as they terme vs) &
to establish agayne their tyranni-

C. iij.

call

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call power! what daunsyng, lea-
pyng and triumphes dyd they
prepare agaynst hys commyng?
Bragges aboue measure, reioy-
sing, singyng, laughyng, leapyng,
& clappyng of handes was heard
amongest them, which hoped to
bathe them selues in our bloud,

¶ Into this place apper-
tyneth the hystory of
of y^e Emperour Char-
les the v. of that name
who, the yere of our
Lords. 1521. set for Lu-
ther vnto Wormes a
Cittie in Germany by
an Herauld of armes
with letters of safe co-
duct, to whom hee
came boldly, although
some perswaded hym
that hee should neuer
haue come from thence
alyue. There he was
examined befoze the
Emperours Maiesty
of y^e booke that he had
wrytten, and whether
he would recat them,
or any thyng in them
contained. Who an-
swered that he would
recant so much as any

Their reioysynges were
so great, that they could
not tell how, nor by what
meanes to expresse the
gladnes of their myndes.
Some went by & downe
laughyng in theyr sleues,
& did not communicate to
any man the secret ioye of
their hart: sauing onely
vnto their frēdes, whom
they made partakers ther
of by sendyng letters to &
fro. Other some wth open
mouth did cry out, and
made manifest theyr ioye
to al men that did see the,

say-

saying: our Saviour com-
meth, our Saviour com-
meth (meaning the Em-
perour) so that they ioye
was passing measure.

See these desperate
theeues, and murderers,
how they reioyced in a
false saviour, which was
not able to helpe the any
thyng at all, no although
he had ioyned all his power with
them, & had gathered together all
infinite number of armed men to
take their part: yet so they dyd
hope that they should be exalted
again, yea a great deale more ho-
nourably, & set in higher authoritie,
the at any tyme before when they
lyued in abominable wickednes,
in all dissolute behauiour, hauing
their hartes hardned, so that they
could not repent. They were so
past al feare, & so iocunde, & almost
with great grief of mind, I doub-

ma was able to proue
false by the worde of
G D D, otherwise he
would deny nothing
that hee had written.
After a while when
no other answers
could be gottē of him,
the Emperour gave
hym leaue to departe
about dainger, bycause
of his safe conduct, at
though many labou-
red to the contrary.
especially the hopes
Embassadour: as in
the booke
off Actes
and Moni-
ments more
playnly is
declared.

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Isay. 4. 11
Psal. 146.
3.

ted God would not perfoyme hys
promise, but should be found a lyer,
where he sayth, that he onely will
be our Saviour, and that we
should not put any confidence in
Princes, as in whom there is no
hope of saluation.

Psal. 33. 10
Psalm. 21. 1.

This I somethyng doubted,
when they laying their heades to-
gether, whispered one with an o-
ther, tooke counsaile, and conclu-
ded with them selues, with what
army, with what furniture, and
with what weapons they would
set vppon vs, as though they had
had vs presētly in hold. They did
so thunder agaynst vs with most
cruell threatenynge, as though
they would haue deprived God of
hys tittle vz. that is, hee which
scattereth the counsayles of Prin-
ces, and bryngeth to naught theyr
vayne imaginations. But God al-
mighty, in whose handes are the
hartes of all Princes, suffered not
hys

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his honor to be taken away from him, but as one which is all truth; stode to his promise, and compelled them to leaue vnto hym hys glorious title, and we remaine by the great goodnes of God alyue at this day, and they are defeated of their false sauour. They were wonderfully deceaued of their expectation, for they did not finde the godly Emperour such a mā as they would, nor as they thought they should. Therfore in despite of all their cruell bragges (thākes be to God) we are yet safe enough, and doubt not, but mauer their heades we shall so continue for a time, vntill it please y true Sauour, which saueth all the world, to receaue our soules into his hādes.

• Hetherto I haue recited these thyngs for an example, seyng they put so much trust and confidence in one mā, of whom they haue no promise, neither if he had promi-

sed

The promise of
God is the

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ground of
true sayth,
which pro-
mise was
thoroughly
rooted in
Ruthers
hart, as ap-
peareth eu-
dently by
his wordes.

sed them, it had not bene in hys power to haue performed it. And why shuld not we put much more trust in our true Sauour, which hath not onely most certainly promised to come shortly, and deliuer vs, but also can and will performe hys promise? He will not deceaue vs (for he is no lyer at any tyme) especially when we looke for hym with a good confidence, sufferynge all thynges for his sake, in a iust quarell, which is not ours, but his owne, and not triumphynge lyke them: which puttynge theyr trust in Cæsar, hope for the confirmatiõ of their haynous and mischieuous actes.

Yet it is more conuenient for vs to reioyce and say: O what an excellent golden world shall that be, when our true Sauour shall come, and shall quite abolish at once all wickednes & all iniuries which we must suffer for a tyme,
and

and shall make an ende of all miseries and calamities : Neither shall the Gospell nor hys holy name be neglected , or blasphemed any more . The preachers thereof, which now are poore and neddy, shall be no longer trod vnder foote, neither shall they suffer any more persecution : neither shall there bee afterwarde any more theft , robbery , spoyling , iniury , false accusations , fornication , lying , crafty conueyance , flattery , periury , adultery , murder , treason, all these thinges (which now almost enery man doth commit without punishment , or rebuke) shall cease. And we finally shall be deliuered from all euill, so that we nede not to feare the world, sinne, Death, hell, nor the deuill: For euerlastyng saluation, peace, tranquillitie, and ioy, shall reigne ouer vs. And ought not we with most feruent prayer to desire these thinges?

If

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If we could see perfectly how we are compassed euery where with an infinite number of deuils: which euery moment of an houre ayme, and shoote at vs with their venomous darts, and all entisements, and prouocations to sinne: then we would pray dayly, kneeling upon our knees, yea and would weepe bloud, Desirynge God to make an ende of this miserable lyfe.

Therefore now Christ our Sauiour putteth vs in mynde in this Gospel to behold these signes therein mentioned with ioye, saying:

The second
part of the
Sermon.

When these things begyn to come to passe, looke vp, and lyft vp your heades, for your redemption draweth nygh. Heauinesse for the most parte naturally causeth a man to looke downewards, and they that are troubled in their myndes goe heauily, knitting their browes together. Contrarywise a mery and

ioy.

foyfull hart maketh a man to hold
 by hys head, to stretch out hys
 browes, and to looke merily and
 pleasantly about him. Therfore he
 sayth: When you see these signes
 come to passe, whē all thynges in
 heauen and earth, with lowzyng
 chere do terrify your myndes, so
 you cast downe your heades for
 sorow and grief, be you not there
 withall troubled: for they are not
 tokens of destructiō vnto you, but
 vnto them which molest, bere &
 persecute you. Therefore be of
 good chere, and looke by lustely:
 for they bryng not tydings of des-
 truction, but of deliuerance vn-
 to you, of vnspeakeable treasure &
 abundaunce of all good thynges,
 such as no harte can desire or
 thinke. And geue no place to the
 deuill, which beatech these signes
 into your heades, to terrifie you, &
 to bryng you into dispayre, so that
 you cannot lift by your heades, &

Christes
 wordes
 paraphra-
 stically ex-
 pounded.

1. Cor. 13. 9.

Desire

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Desire that ioyfull day. Accustome your selues rather to behold them a right, listyng vp your heades with ioy, as I haue sayd, seyng there is no cause why you should trouble and bere your selues, but rather reioyce. For they declare no other thyng vnto you, but that your redemption is now at hand, and that I will come shortly, and Deliuier you out of your troubles.

The difference be-
twene the
prognostication of
Christ, and
Astronomers.

Behold this notable instructour, which knoweth better how to expound signes and tokens of thyngs to come, then any Soothsayer, or Astronomer. They onely prognosticate terrible and horrible euentures therof, but our Saviour Christ sayth, they be tokens of great ioy and gladnes shortly after to ensue. These thinges which mans reason & all the world doth take for signes of destruction, and teach vs to pray that they come not to effect: the same thynges he
(vnto

unto who nothyng is vnknewe)
prognosticateth to be tokens of
all goodnes.

Amongest all other he vseth
this most comfortable word: your
redemption, which euery faythfull
man, with all his hart doth desire
most earnestly. For what els mea-
neth this word: your redemption,
but that thou, which now art in
bondage, vnder the dominion of
the deuill, who setteth vpon thee
with all kynd of wicked dartes, &
bendeth all his force agaynst thee,
that I, I say (which art oppres-
sed and ouerwhelmed of y^e world
with many miseries, in daunger
of all misfortune, out of the which
no earthly creature is able to de-
liuer thee) shalt now be deliuered
and saued by Christ thy Lord, and
placed there, where thou shalt
raigne as Lord ouer the world,
death & the deuill: why shouldest
thou feare, or be amased with such
signes

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signes and tokes? why shouldest thou not rather with cherefull countenaunce receaue and embrace them?

Certain similitudes whereby it is declared with what joy wee ought to looke for & commyng of our Saviour to Judge ment.

What wouldest thou do, if thou shouldest stand in a circle, beset with all kynd of weapons, or rather with gunnes, beyng charged and bent agaynst thee, as the que-ly marke at the which they should be shot of: where present death should be continually before thy eyes? If God by his diuine power, should take thee beyng in this case away sodely, and deliuer thee from thē: or if thunder and lightening from heauen should at once ouerthrow and strike downe to ground, all thy enemyes with their daggers, swordes, speares and gunnes: wouldest thou not reioyce with all thy hart? If a poore prisoner, which vnder a rigorous & cruell tyraunt hath lyued a long tyme, in a filthy and stincking prison,

of the later Day.

son, besides the suffering of many other cruell tormentes: if such a man (I say) should heare, that hys owne Prince would come to deliuer hym, & by force of armes take hym out of so great miseries and calamities: How would he be affectioned in his mynde to know you, if hee should see hym commyng with a mighty armie of men, and with gunnes, strikynge downe the walles of y^e Castle where he lyeth? No doubt it would be a terrible sight to all the residue therin abyding; But vnto this prisoner it would be very comfortable & ioyfull. The noyse and roaryng of the gunnes would much more delight hys eares, then any muscalle harmony of swete songes, or pleasant instrumētes. That day (no doubt) he would celebrate with much solennitie, geuyng God thanks that he had lyued to see that ioyfull houre.

D.j.

Euen

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Euē so ought we to do when we see these signes mentioned by our Sauour Christ in this Gospell. If fire, water, thunder, and lightenyng fall from heauen so thicke, and with such abundaunce as though all thinges in a momēt should vtterly be destroyed: we must thus thinke with our selues, that it is the prouision and ordinance of God our Kyng & Capitaine. Wherby he destroyng and ouerthrowyng the prison house, will deliuer vs, which are kept bound in the kyngdome of the deuill, vnder sinne, afflicted of the world with manifold miseries & calamities. Wherfore then should we be afrayde, when we see these thynges? Why should we not rather ioyfully suffer al maner of tormentes, wherewith the world, and the deuill molesteth vs, that our redemer may come the sooner, & deliuer vs? For without his comfort

of the later Day.

fort and consolation; we were of
all men (as I said) most miserable,
and might well wish that we had
never ben borne, and that we had
no God at all. Therefore let vs re-
fort our selues with these soylfull
cogitations, knowyng for a cer-
taintye that our Deliuerer will
come, and that these signes are (as
I may terme them) his Batouls
of armes, wherby he giueth to vs
to vnderstand, that he him selfe is
not farre behynd.

In the meane season, although
in the world we be tossed, vered,
and afflicted with many stormes,
thorow the intollerable wicked-
nes of vngodly mē: although they
geue vs vineger mixed with gall
to drinke, bysides other dayly mis-
fortunes, as sickenes, pestilence,
dearth, & warre, which are gre-
uous to the body, or to the out-
ward man: yet we must suffer and
abyde all these thynges with pa-

D.ij. tience:

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The com-
moditie of
affliction
in this
world.

there: we must be content to drinke
this bitter drinke for a time, that y
some drinke which hereafter shal
be geue vs, may be the more plea-
sant to our tast, and that we may
therby be moued y more earnestly
to pray for the coming of our true
sauiour: otherwise we should be-
hauie ourselues like sauages & wild
men, which becaued of their wyte,
haue no perseuerance of the daun-
ger that hageth ouer their heades:
euen like the secure and carelesse
world which knoweth not how
to repent, yea we should be drow-
ned in y desire and loue of world-
ly honor, wealth and pleasure, & at
the length cast of all care of Gods
word, and bitterly perish with the
wicked world.

Therefore this bitter drinke is
commodious vnto vs: for it bree-
deth in vs a faciey and lothsom-
nes of this life, and comfortably
causeth vs to hope for a life, much
more

more excellent name, where our true
 Saviour shall come in y^e cloudes, Mat. 24.
 with power & great glory: who 30.
 shall deliuer vs from all daunger,
 receiue vs to him selfe into the life
 euerlastyng, then the which no-
 thyng can be more ioyfull. But on-
 to the wicked worldyngs which
 set their whole delight vpon this
 lyfe, carryng nothyng for God, hys
 commyng shall not be very accep-
 table: for in a moment he shall 1. Thes. 5.3
 bring them to nought, so that they Mat. 24.
 shall be constrained to lye in euer 27.
 lastyng paynes and tormentes, 1. Cor. 15.
 which arrogantly contemne and 52.
 despise both hys signes and hys
 word.

And whereas this is no small
 grief to good Christians, to con-
 sider in their myndes such a great
 destruction of the world, whereby
 they trouble them selues for their
 sakes, which shall perish: our Sa-
 uour by the wordes contained in

D.iii. the

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the latter part of this Gospell,
withdroweth their myndes from
such cogitations, mouing them to
cōsider rather how necessary their
owne redemption is; then the
great destruction of the wicked:
which for their desertes, God of
his iustice hath prouided for them.
For they can neuer make an ende
of persecutynge the Gospell, which
most contumeliously and blasphemously
they spit at, cōtemne and
scoffe, and rashly, iniuriously, and
by force greue & oppresse the preachers
therof: from which wicked
purpose they can not bee with-
drawne by any admonitions, in-
treatynge, rebukes or threates
nynges. A man were as good
speake vnto a stocke or a stone, as
vnto thē, for they will not beleue,
before they try by experience how
wonderfully they were deceaued,
and what punishment God hath
prouided for such yron harted infi-
dels.

Deis. They are so secure and careless, that what so euer happeneth, terrible to þ eyes, or horrible to the eares, that they turne from them selues bpō vs, saying, that we are the cause of all miserie and calamitie, of all danger, of all mischief. Finally when we haue done all that we cā do, by preaching, praying, counsaying, yea and aduēturynge our owne liues to profite þ world, we are rewarded with vtter contempt, hatred, enuy, and most crafty dealing, which are able to make a mā hart to cleaue a sunder for sorow, and grief of minde.

Therefore God cannot chuse (if he will beare any sway in earth) but once at the length let them see by experience, that his word and threatninges are true, which they scorne and iest at, and that he is

D.iiij.

able

This saying of the ~~switched~~ is after a sorte true: For the good preacher may bee a cause of tronble, first bycause where þ word of G D is sincerely preached, the devil moueth and rayseth tumultes to suppress it: secondly, where it is preached and not obeyed, the greater shall bee the plagues of the stubborn and stiffnecked people.

A Sermon of the Signes

able to deliuer out of trouble hye
Christian children most miserably
afflicted. And bycause the childre
of the world do despise his pas-
sion, death, and resurrection, and
all thinges that he did or speake,
with a secure and carelesse mynd:
therfore once at the length they
shall be terrified and feared, when
we shall lyue pleasantly and ioy-
fully in euerlastyng lyfe.

Therefore if thou haue any
sparke of pitie in thy brest, take pi-
tie rather of y^e afflicted Christians,
whiche must suffer so many mise-
ries and calamities in the world:
yea rather lament the state of the
Gospell, and the most holy name
of Christ our God, (in the which
thou wast baptized, and called to
be partaker of lyfe euerlastyng,)
whiche the wicked worldlyngs do
so vyly and blasphemously spit at,
despise, treade vnder their feete,
& reuile with most spiteful words.

What

what kynd of pitie call you this,
to take pitie of these cruell murde-
rers, hauyng an hart so stony that
it cannot repent, which will not
amend their life and make an end
of their mischieuous actes, before
they bee vtterly destroyed with
their forefather Pharao, and such
other as haue bene rebellious a-
gainst y^e maiesty of almighty god?

I had rather tenne worldes
should perish ten tymes, then one
true Christian should continue in
sorrow and grief of minde for their
sakes, which so outrageously con-
temne and despise Christ our Sa-
uiour, and all Christian Religion.

Therefore it is our parte to pray
vnto God with a faithfull hart &
feruent desire that his kyngdome
may come. In like maner we had
nede to wishe and pray that the
world may be ouerthrowen and
vtterly destroyed, which most ar-
rogantly and blasphemously doth

set

Mat. 6. 10

A Sermon of the Signes

let it selfe agaynst Christ and hys
bloud, and can neuer make an end
of his raging fearcenes, and cruel
persecutyng of poore Christians.
For so that forme of prayer which
Christ our Sauour hath prescri-
bed vnto vs, teacheth vs courage-
ously, and with confidēce to pray,
that this day may come, and that
we cry without ceasing vnto god,
that once at the length he will be
renenged on those wicked and de-
perate verlettes, for the spitefull
handlyng of hys holy and preci-
ous bloud.

No Christian man ought or cā
pray otherwise then thus, especi-
ally such as are molested and af-
flicted for the confession of Christ,
and preachyng of the Gospell and
kyngdome of God: who haue no
other refuge on earth, but feruent
& faythfull prayer. He that is not
thus affectioned in his mind, that
he doth not desire y^e last day with
all

all his hart: doth not yet vnderstand the Lordes prayer, much lesse can he say it with his hart. As I by experience did once plainly perceauē in my selfe, at what tyme I was more delighted with other formes of prayer deuised by māns braine, then with that which our Sauour him self hath taught vs. But to him that is oppressed with the miserie and calamitie of this world, it will seme a swete prayer, such a man will say it with all his hart. For who in such a case will not desire, and pray most frequently, that we be deliuered from euill, to the end all plagues, vexations and troubles of the world may haue an end, seying we see the world will remaine as it is? It will not (folowynge the exāple of the Adder) suffer his old skyn to be taken of, that is, it will not repent & amend, but will continue as be-

Mat. 6. 13.

The Adder (as they say) euery spring, of purpose, wrasting him selfe thorow a narrow place, leaues hys olde

fore

A Sermon of the Signes

Shynne behynd him as
it were leauyng of his
old coate, and putting
on a new one.

fore, or rather Dayly en-
crease more and more in
wickednes.

Therfore of all thinges
this is the best, withal spede possi-
ble to departe out of it. For here
we liue euē as it were in a den of
theues, and manquellers, and can
hardly, no not at all, sometymes
Defend our selues from violent iniu-
ry, and losse of life. Therfore for
myne owne part I care not what
shift I made honest and lawfull
to ryd my selfe out of the world.
For (as S. Cyprian sayth) who can
haue any delight to liue in so fil-
thy and troublesome estate, and
condition, beyng as it were beset
about with swords and daggers,
ready drawen agaynst vs, so that
it seemeth vnpossible to escape, if
we had a thousand liues? Who in
this case can be mery, before he see
some man come to deliuer hym?
But we are they which are in
this

of the later Day.

this case, as we may easily vnderstand, if we consider well our estate, and condition, our misery & calamity, the daunger that hangeth ouer our heades, how busily the deuill goeth about to entrap vs, how fiercely he setteth vpon vs, and how we are constrainned with great payne and trouble to award his most bitter, and venemous darter, so that we can neuer haue rest.

What els therfore should we desire, but that withall speede we may be deliuered out of these vntollerable greuaunces and daungers, which is, by the coming of our true Sauour to iudgement at the last day: which who so ever doth not desire, he can not say the Lordes prayer, nor the Articles of our fayth with his hart, as he ought. For with what fayth can a man say: I beleue the resurrection of the flesh, and life euerlastyng: and

doth

This is a true saying, that we can not pray saythfully, nor beleue in god & right excepte we ioyfully,

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looke for
compyng
of our Sa-
uiour to
iudgement.

Doth not desire it? For if a man be-
leue it, he must nedes desire it
with hys hart, and be glad of it
when soeuer it shall come, other-
wise he is no Christian dede, nei-
ther can he iustly brag of his faith.

For faith is a certayne know-
ledge of Gods bountifull goodnes
towards vs, which we tast day-
ly, but shall chiefly and perfectly
enioy it at the last day: whereof
we are put in mynde by three Ar-
ticles of our faith, by the which
we are taught to say: I beleeue

Mat. 24. 30. and 25. 31. Act. 1. 11. 10. I our Saviour
42. 8. 17. 30. 1. Tim. 4. 1. Pet. 4. 5. shal come from

heauen, to iudge the quicke and the

1. Cor. 15. 19. 1. Cor. 37. 5. Job. 19. 16.

Mat. 12. 41. Mat. 12. 15. Luc. 12. 14.

1. Cor. 11. 24. Luc. 22. 1. 1. Cor. 15. 12.

Colos. 3. 4. 1. Thes. 1. 14.

1. John. 2. 26 & 5. 2. Rom. 6. 3. Dan.

11. 2. Mat. 19. 19. and 25. 45. 1. John. 3.

15. and 4. 14. 36. 1. John. 5. 27. and 40.

and 47. and 54. 1. John. 10. 28. and 12.

25. and 50. and 17. 2. Act. 1. 46 & 48.

Rom. 2. 7. and 5. 11. and 6. 22 Gal. 6.

8. Tit. 1. 2. and 3. 4. 1. Tim. 3. 16. and

6. 12. 1. John. 1. 2. and 2. 25. and 5. 11.

and 13. and 10. Jude Epist. 21.

Dead: 2. who

at hys comyng

shall rayse vp

oure bodyes:

3. And receaue

both body and

soule together

vnto the euer-

lastyng

of the later Day.

lastyng life.

This is part of our faith wher
by we are iustified: apprehendynge
therby the mercy of God almighty
towards vs miserable syn-
ners. Without the which we can
not be saued. For it is written: He
that beleueth, shall be saued: and he Rom. 10.
that beleueth not, shall be damned. 16.

Faith therefore is (as I may terme
it) the onely staffe wherupon we
must rest in this our pilgrimage,
beyng ouer laden with vntollera-
ble burdens of sinne and daungers
þe ensue thereof. Which staffe will
do vs no seruice, except we take it
in our handes, and vse it at all
tymes conuenient. But we can
not, nor will not stretch forth our
handes to receaue it, except we be
desirous therof. Again, except we
desire those things which we are
taught to beleue, it is a manifest
argument, that we do not take
them to be Gods benefites, and to

pro-

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procede of his bountifull goodnes
towards vs; which is the proper-
tie of the true iustifying faith.

Therefore I conclude, that we
cā not well say the Articles of our
faith, that is, we can not beleue a
right in Christs cōming to iudge-
ment, the resurrection of our flesh,
and life euertlasting, except we de-
sire that the last Day may come, at
what time our true Glanour will
put vs in full possession of these ex-
cedyng great benefites of his. A-
gayne, a man that hath no desire
of the last Day, doth not well vn-
derstand the ten commaunde-
mentes. For what meaneth it
when he saith, I am the Lord thy
Exod. 20. 2 God; thou shalt not take my name
in vayne; thou shalt not sweare
Gal. 3. 14. shall nor lye; thou shalt not commit
adultery; &c. but that we are in
daunger of all these vices and vice-
kednesses; and that such is our
state and condition; that without
sinne

sinne and great daunger we can not line: the deuill endeuoryng by all meanes to persuaue vs, that we do not take God onely for our God, & by crafty meanes to withdraw vs from a quiet, ioyfull, and godly life. He setteth vp idolatry, raiseth vp blasphemy, and vnhalowyng of Gods name, he stirreth vp men to disobedience, sedition, wrath, filthy lust, robbery, theft, murder, and all kinde of wickednes. These incommodities who so euer seeth in deede, & would sayne be ryd of them, must nedes desire the last day, which is the tyme when all these, and such other miseries, and calamities, shall haue an end.

Agaynst which the Lordes prayer was appointed and deuised by our Sauour Christ as a remedy, especially where he hath taught vs to say: Halowed be thy name, thy kyngdome come, Thy

Mat. 6. 9.

E.I.

will

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will be done, and deliuer vs from all euill. It remaineth therefore that we vse this remedy, hartely praying to God our heavenly father for these thinges, which we cannot thoroughly and perfectly receaue before the end of the world. For (as I said before) there is no hope of any better, then this miserable estate present, as lōg as the world endureth: especially in this our latter tymes towardes the end thereof, it beyng now euen at the point to be cōsumed & vtterly destroyed for euer. For it is euen the devils derling, past all hope of amende-ment, so þ̄ all labour þ̄ is bestowed vpon it, to any such end, is in vaine: which we may evidently perceauē, considering how the word of God is dayly more & more contemned. Many kind of errours, pestiferous sectes, horrible wickednesses increase dayly, whereby the world is worse and worse whiles

of the later Day.

whiles we hope (but in vayne) for
amendement.

Wherefore then, in such miseries and calamities should we be greatly desirous of our lyfe? And if I for myne owne part had no great cause to desire the end of all things, yet the perill and daunger of my brethren, scattered here and there in the world, ought to moue me: for whose sake we haue good cause hartly to pray for it, whose state is such (as we both heare & see) that they are constrained to suffer all maner of ignominy, reproch, flaunderous wordes, both priuely and openly, violent inuery, and finally most greuous persecution what soeuer, with diuers kinds of tormentes, cruelly handled, and put to death.

For how many euē in our dayes haue we sene, partly burnt openly, or by some such meanes made away, partly put to death, priuely

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and by traiterous meanes dispatched: There are many, besides the infinite number of holy mē, which haue bene slayne befoze our tyme, since the Ascension of our Saviour Christ, or rather since the beginning of y^e world. whose blood beyng yet vnrueged, cryeth for the commyng of our Saviour to iudgement: to the end they beyng restored to their bodyes againe, may haue full fruition of the ioyes lōg looked for, and may be reuēged of the world, as the reuelation of Iohn declareth: where God comforteth them after this

Apo. 6. 10. sort, saying: that they must rest for

The Sainctes of God do not require vengeance of theyr enemyes, bycause of private hatred, but bycause they know the to be Gods enemyes, and do rage with deuillish fury agaynst his holy Church, and agaynst his euerglasyng truth. And in a litle season, vntil the number of their felow seruantes and brethren, which should be killed in like maner, were fulfilled, which I hope is now come to passe.

Therefore both the Christians that are lyuyng, and

of the later Day.

and those that are departed, after a sorte do desire vs to helpe them with our prayers, Desiring God to hasten their redemption. For what thing can be more miserable vnto Christians, then that they should be constrained alwayes to hold their tounses, the world and the deuill continually bragging and raging ouer the, dayly putting to death and cruelly murderynge more & more of the faithfull professours of Iesus Christ & his vnfaylible word, and seducing men, more and more encreasing these haynous offences which before were vntollerable?

We heare & see at this present, the Turke and the

E. iij.

Pope

this case the lone of our neighbour hath no place, where it is repugnant to the lone of God. whose glory we ought to perferre before the commodities of all the world. Therefore when man is such an enemy vnto God, that we must needs hate the one, and loue & other, we must loue God, & hate man. Psal. 139. 21. and in Gods cause pray for the destruction of man. Jer. 18. 11 ver. 21. as agaynst the enemy of God, vpon a zeale and seruice loue of Gods glory, especialy if they be such as we perccaine offende not of ignorance, but of malicious stubbornnes and that agaynst the conscience. But in our own cause, as they are inurious vnto our own person, we must rather pray for man, then agaynst man, as we are taught by the example of our Saviour and Steuen. Act. 7. 60.

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Pope, which is Antichrist, rage with most cruell tyzanny agaynst y name of Christ, dayly sheddyng the bloud of his Saintes, with many sectes bysides, contrary to his Gospell: And should we, holdyng our handes in our bosome, looke vpon the deuill, practisynge without measure his crafty deuises agaynst the Christians, and not make our earnest prayer vnto God for them without ceasyng? There is no sparke of Christianity in a mans body remainyng, that would not pray vnto God with all his harte to be deliuered out of these so great miseries and calamities.

Therfore if we haue a mynde to be Christians, we must endeuer our selues to pray diligently and earnestly, as our Saviour hath taught vs, and as our necessity requireth, if it be any necessity: whē we see good Christiāns with great
per-

persecution slayne, true doctrine
oppressed, the kingdome of the De-
uill, withall maner of vice & wic-
kednes, aduanced: Saintes, by
the meanes of wicked men, not
onely despised and troade vnder
foote, but consumed to dust and
ashes: finally the Gospell of Christ
our Lord, and his name spitefully
blasphemed.

Therefore let vs call vpon God
all that we may, desirynge him for
the glozy of his name, to take vpon
him the Defence of hys Chri-
stian children, and of his owne
doctrine, and bryng them, by hys
commynge at the last day to iudge
the quicke and the dead, to that
glozyous rest which he hath pro-
mised and prepared for them, fro
the beginning of y^e world, through
the death and Passion of the im-
maculate lambe our Sauour
Christ. But if any man through
the infirmitie of hys fleshe be a-

Heb. 4. 3.
Gen. 3. 15.
Reuel. 13. 8
Joan. 1. 29
1. Pet. 1. 19
Ro. 16. 25.
Ephes. 3. 9.
Colos. 1. 26
2. Timo. 1.
10.
Eli. 1. 2.

E.iiij. frayde

frayde of that day : let hym print
 Deepely in his mind the wordes of
 Christ our Sauour, and comfort
 him selfe with this, that hee byd-
 deth vs lift vp our heades and be
 of good cheare, calling that tyme
 our redemptiō, that is: not death,
 but euerlastyng life : not wrath,
 but mercy and grace: not hell, but
 the kingdome of God : not terror,
 or daunger, but comfort and ioye.
 And therfore Paule, not without
 a cause, calleth it the blessed hope
 and appearyng of the glozy of
 the great God, and our Sauour
 Iesus Christ.

Tit. 2. 13.

Therfore we may be of good
 cheare, & nede not feare the losse
 of our lyfe, nor his comyng to
 Iudgemēt, which hath geuen vs
 his Gospell, and his grace there-
 with, not to deny him, but to loue
 him and confesse him, & to shunne
 no daunger in his cause, which are
 and will be layd before vs of the
 world,

Math. 10.

32.

Mat. 10. 38

Rom. 8. 17

2. Tim. 3.

12.

Math. 10.

25.

Joan. 16. 2

and. 33.

world, and of the deuill, vntill the
comming of our Sauour: whose
comming shall not be terrible, but
ioyfull, yet not to the world, but
to vs miserable sinners: which for
a tyme must continue here, as it
were in a den of theues, where the
deuill, day and night seeketh to
drabo vs: takyng away from vs,
not onely our life and our goods,
but veryng our hartes, and our
consciencs with diuers stormes
of temptations, to the ende we
should feare the day of our redē-
tion, and beyng destitute of all cō-
fort, should fal into vtter despera-
tion. Vnto vs thus troubled, the
commynge of our Sauour shalbe
ioyfull: but vnto the world which
will not beleue, what daunger
hangeth ouer his head, before he
haue experience thereof: it shall
bryng terrour, feare, plagues, Math. 24.
death, destruction, hell fire. 48.

Therefore when that day shall
come

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come vpon the sodaine, and vtter-
ly destroy all thinges, there is no
cause why thou, that art a faith-
full Christian, shouldest be afrayd
therof, least it destroy thee in lyke
sorte. For either beyng receiued,
thou shalt bee taken out of the
1. Thel. 4. graue, and out of dust into heauē:
37. or els in a moment thou shalt be
1. Cor. 15. chaunged into a glorious estate
32. for euer, & placed where no sinne,
no feare, no sorrow, no daunger,
but true rightuousnes, ioy, peace,
lyfe, tranquillitie and euerlastyng
blessednes shall reigne. These
thynges we looke for, and preach,
for the little flockes sake, which
shall receaue them at that day,
which we desire withall our
hartes, and hope it to be now
hard at hand, bycause so many
signes and tokens thereof are al-
ready past, forespoken by Christ,
our true Saviour. And this is
that consolation & comfort, which

no mā can gene , but onely the ho-
ly ghost, by the word of Christ our
Lord.

Joā. 14. 27
Job. 1. 17.
Rom. 8. 11.
& Joā. 7. 38
Act. 9. 31.
Rom. 5. 3.
and .10. 17.
& 14. 14. 5.
1. Cor. 2. 10

Let vs suffer therefore the
Sunne, the Moone and all crea-
tures to lowre , and to threaten
terrible thinges to come: For al-
though they bee terrible vnto the
world , they are ioyfull vnto vs,
which in them see that cōfortable
deliuerance , which our Saniour
by þ wordes of this Gospell hath
declared vnto vs , and which he
expoundeth vnto vs by this godly
parable , or similitude folowynge:
See (sayth he) the figge trees, and all
other trees , when they shoot out
their buds , you see and know of
your selues, how that Sōmer is thē
nigh at hand: so likewise ye also whē
see these thinges come to passe , be
sure that the kyngdome of G O D is
nigh. Doubtelesse this is a nota-
ble exposition , which I my selfe
could neuer inuent, or apply vnto
this

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this purpose . For who euer herd,
that the Darkenyng of y Sunne,
and the Moone , the destructiō of
the heauē and earth, the feare and
tremblyng of men, the ruine of the
ayze, water & all creatures, should
be likened to the shootyng out of
buds , and y blossomyng of trees?
I would thinke rather that these
thynges should bee lykened to a
rough , sharpe , and very hard
winter , which with vntollerable
cold destroyeth and kylleth all
frutes, and what soeuer groweth
vpon the earth.

But our Sauour Christ of all
other the best interpreter and ex-
pounder of his word, expoundeth
these signes after an other sorte,
better to our comfort and consolaa-
tion: shewyng that those thynges
which seeme terrible vnto vs, are
pleasaut and beautifull to behold:
as if we see the Sunne and the
Moone Darkened, the water and
the

of the later Day.

the wyndes stormy and tempestuous, the mountaines ouerthrowē & made equall with the valleyes, he teacheth vs to say : thankes be to God, for now the pleasaunt Iohn is at hād, now we see the spryng of the leafe in some trees, and other some to shoot out theyr buddes.

No man, no reason, no humane wisdomē, could thus interprete these signes, terrible to behold, that redemption and euerlastyng ioye should be signified thereby, which vnto reason, & mans wisdomē seeme rather to prognosticate Death and all kind of destruction. But seyng we haue learned this interpretation of such a notable scholemaster, euē of him which sendeth them, and therfore knoweth best how to expound thē: therfore (I say) let vs learne it well, & accustome our selues vnto it, that we may print it in our mindes the better

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better to our comfort, and that we
may behold these signes, and geue
our iudgement of them accordyng
to the word of God : and not ac-
cording to reason and ~~mans~~ wise-
dome, which is foolish, and full of
corruption, which teacheth vs to
shunne and bee afrayed of those
things, that in dede are pleasaunt
& ioyfull. It will not gladly suffer
vs to behold all thinges darkened
and to looke lowzingly : thunder
& lightenyng, great stormes & tē-
pestes, are vnacceptable vnto it.

Notwithstanding a Christian
mā ought not to be troubled ther-
with, but take hold vpon Gods
word, whereby he openeth our
myndes, & as he interpreteth these
thinges, we may interprete them
also: knowyng therby & pleasant-
nes of sommer is now at hād, and
the earth will very shortly bryng
forth an abundance of goodly li-
lies and swete roses, most pleasāt
to

to behold, that is to say: that now
after this filthy and wicked lyfe,
in the which we are tumbled and
tossed with many miseries, and
calamities, we shalbe brought in-
to the haven of tranquillitie, bles-
sednes, and all pleasure, which ne-
uer shall haue end.

1. Cor. 5. 7
2. Cor. 5. 5.
17.
Gal. 6. 15
Eph. 4. 24

For this is his will, that as we
must be new mē, so we must haue
new senses, new cogitatioṅs, new
vnderstandyng of thynges, & not
behold any thyng with the eyes of
our own reason, as they seme vn-
to the world, but with the eyes of
faith, and as they seme vnto God:
that we may the better fashioṅ our
selues vnto that new lyfe to come
which is inuisible, which we hope
for, after the tribulation of this
world. And that we be not de-
lighted with this temporall lyfe,
nor greued to depart out of it, or
to see the destruction of the world
and all creatures therin, of whom

That is
best, which
is new vn-
to y^e world,
but old vn-
to God.

Colos. 3. 9
Colos. 2. 8

Heb. 11. 1

it

A Sermon of the Signes

it is no time now to take pitie, we
ought rather to take pitie of the
miserable Christiāns, both of them
which presently are afflicted in the
world, and also of them which be-
yng departed, sleepe in the graue,
and desire to see the glorious day
of their resurrection. Euen as
the yerbes which in the wynter
tyme lye hid in the earth, and the
trees, the iuyce therof beyng kept
in with cold, can not spryng and
bryng forth buds, blossomes, and
leaues, but looke for the spryng,
at which tyme shootyng out their
buds, they florish, and are liuely
to behold: so we in lyke maner
ought with ioy to looke for the
last day, saying: Now the sharpe-
nes of wynter is ended, the plea-
sant sommer is come, yea such a
sommer which neuer shall haue
end. At the commyng wherof not
onely the Saintes, but also the
Angels reioyce, and are glad. *Hea*
all

of the later Day.

all creatures after a sort looke for it, and desire it earnestly. 1. Pet. 1. 12.
Rom. 8. 22.

For heauen, earth, Sunne, Starres, ayre and all creatures can no longer beare the wickednes of the world, which they are constrained to behold, vnto whom it is greuous to serue to the vse, or rather to the abuse of sinners, & are an ayde to the wickednes of the deuil. And therefore they would gladly bee deliuered of thys fylthy bondage, and be made a new heauen, and a new earth: as Peter, and the Prophet Esay sayth, in þ which onely righteousnes shall dwell. For iniquitie and the wickednes of man passe all measure: so that it can not be suffered any longer. And therefore all thynges are moued (as now we

sayde & speach attributed to creatures without lyfe. Esa. 24. 21. and not properly but figuratiuely, as whē we say the earth doth praye the Lord, that is to say, it doth declare bys wondrous workes, and the workmanship therof ministereth a man matter to praye the Lord: so it desireth þ last day, that is to say, it being accursed day, is more and more for our synne: sheweth our miserable estate, and what cause we haue to lament and to desire our deliuerance by the coming of our saviour to iudgement.

2. Pet. 3. 13.
Apoc. 21. 1.
Esa. 65. 17.
and. 66. 22.

F. J.

see)

A Sermon of the Signes

see) crying (as it were) vnto God
for their deliuerance.

For this cause our Saviour
Christ concludeth after this sort:

So you, when you see these thynges
come to passe, know that the kyng-
dome of God is at hand . Verely I

Here an age may be
taken for the space of
two thousand yeaeres,
whereof there are but
thre in all the world,
one fro the beginning
of the world vnto the
law, the secōd fro the
law vnto the comyng
of our Saviour, and
the last from the com-
yng of our Saviour
vnto the ende of the
world, which shalbe
shortened . But how
much it is vncertain.

say vnto you : this age shall
not passe, vntill all thynges
be fulfilled : heauen and
earth shall passe, but my
word shall not passe . As
though he should say, you
haue prayed after this
sorte : Let thy kyngdome
come, deliuer vs from euill;
Therfore now know you
for a certainty, euen as

certainely as my worde is true
and euerlastyng, that when you
see these sygnes, your prayer is
heard, that the kyngdome of
God shall come euen as you haue
desired : and all sinne shall haue
an end, and be consumed, &c.

Ther-

of the later Day 2

Therefore when I come in the
 cloudes with all my aungels, with
 great glory in flaming fyre, where
 with all creatures shall melt and
 be consumed; and all thinges shall
 geue alyght; and shyne after a
 straunger and wonderfull sorte:
 your bodyes shalbe glorified, so
 they shall passe the purenes of the
 ayre; and all the army of heauen,
 shyne they neuer so bright; and
 shall raigne with me for euer in
 vnspcakable glory. Finally, you
 shall see the wicked vnder your
 feete naked in the earth, in perpe-
 tuall shame, tremblyng and sha-
 kyng; beyng accursed and cast
 downe headlong into hell.

Now to make an end, after
 this sort, as I haue declared vnto
 you, the signes of the last day must
 be expounded vnto the Christian
 people, that it may appeare they
 signifie no harme, but marueilous
 ioy, great profite, and commoditie.

F. ij.

As

A Sermon of the Signes

As for the Astronomers let them
interpret them to signifie no-
thyng els but warre, murder, and
bitter destruction: let them feare
and tremble, which haue, and
desire nothyng but a temporall
lyfe, and pleasaunt dayes in this
world: But let vs be of good
cheare, as men that are reuued
and regenerate in Christ thorow
the holy Ghost. And euen as he is
the Lord of heauen and earth and
all creatures therein: so we by
hym are the Lordes of all signes,
what soeuer seemeth terrible to the
eyes of mā: neither can any thing
hurt vs, no, although it take a-
way our life. For our lyfe and con-
uersation is not here, but we
looke for an other lyfe when our
body shalbe deliuered, which lyfe
is now hid with Christ in heauen,
through fayth (as S. Paul sayth)
but shortly shalbe reuiued before
all the world in immortall and
euer-

Phil. 3. 20

Collos. 3. 3

of the later Days

everlastyng bryghtnes : when
both in body and soule, we shall
raigne with God the Father, the
Sonne, and the holy Ghost,
to whom be all prayse, ho-
nour, and glory, world
without ende.


Amen.



f. iiij.

¶ The

The Signes that were geuen to
the inhabitantes of Hierusalem,
before their destruction.

1.  whole yere before the
commynge of Vespasian to
besiege the Citie, right o-
men it was sene a blasing
spear like vnto a sword:
which the common people
dyd interpret to be a token of their deli-
neraunce out of bondage, into the which
they were brought by the Romanes.

2. Before the warre begon, at the feast
of unleavened bread, which was then
the vij. day of April, there was sodenly
sene at nyght of the clocke at night, for the
space of halfe an houre, such a great light
about the Alter, and the Temple, that it
semed to be mydday.

3. At y same feast, a Cow beyng brought
to bee sacrificed, brought forth a Lambe
in the myddest of the Church.

4. The East gate of the Temple, beyng
of brasle and shut every nyght, but not
without the strength of twenty men, be-
yng locked & barred with diuers lockes
and barres, was sene at vij. of the clocke
at night, and (as Egesippus testifieth) di-
uers nyghtes to open it selfe without the
hand

band of men. This thyng was thought of the most parte to be a token of good lucke, and that the gates of their enemyes should open vnto them of theyr owne accord. But some that were of the wiser sorte, sayd it was a token that the strength of the Temple should be dissolved without the hand of man, that it myght be spoyled of theyr enemyes and destroyed.

A few dayes after theyr solenne feastes, there appeared in the clowdes before Sunne setting, a vision of charets, and hostes of armed men, wherewith all the Cities of Iurye & the countrey there about were invaded and buerrunne.

At the feast called Pentecost, the Priestes entryng in the nyght into the inner Temple, according to theyr maner to do theyr diuine seruice, first they perceived a noyse or rushing after, they heard a voyce saying often: *Let vs departe hence, let vs depart hence.*

One called Iesus, the sonne of Anani, a base man and of low degree, foure yeares before the warre, the Citie being in great wealth and quyetnes, commyng to the celebration of one of theyr solenne feastes, called the feastes of tabernacles,

¶.iiij.

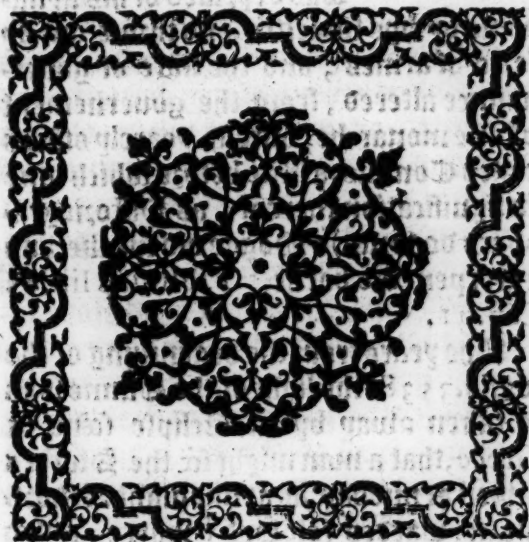
went

The Signes that were geuen.

hent by into the Temple, and suddenly
cryed out with a loude voyce, saying: A
voyce from the East, a voyce from the
West; a voyce from the soure wyndes,
a voyce agaynst Hierusalem, and the
tēple, a voyce agaynst new married mē,
and new married women, a voyce against
all this people: crying thus day and night
he went thorough all the stretes of the
Citie. Certaine of the chief men, beyng
amased, and fearyng that it was a token
of misfortune, toke the mā and whipped
hym. But he whyles he was beaten, cried
still as before, and beyng still beaten, un-
till a man myght se hys bare bones, he
never desired them to let hym go, nei-
ther dyd hee shed any teares for the mat-
ter, but cryed still at every strypp: *Woe,*
wo vnto the inhabitauntes of Hierusa-
lem, and at the length dimissed, as a man
out of hys wittes, he cryed still as before,
especially, on the solemne feast dayes,
vntill the siege of the Citie, at which
tyme he entryng by on the wall, and cry-
ing, *wo, wo* vnto the City, the Temple,
and the people: he cryed at the last *wo*
vnto my selfe, and was cast downe dead
with a stone hurled to hym by the ene-
mies out of one of theyr engyns. They
were

before the destruction.

were nothing moued with these sygnes,
but thinkyng they should haue victory
ouer theyr enemyes, resisted them,
vntill both they and theyr Citie
was destroyed, accordyng to
the wordes of our Savi-
our. Luc. 19. 43.



Signes

Signes, and wonders signifyng
alteration, or misery and calamity of
certaine Countreys, and Nations, and
of great Personages.



ABout the yeare from the
begynnyng of the world.
3458. Tarquinius, surna-
med Superbus the seuēth
kyng of the Romanes,
was depriued of his kyng-
dome by hys subiectes, and thrust out by
force of armes, and the state of gover-
nauce altered, from the gouernement
of one monarche, vnto vi. yearely offices
called Consuls; a little before which time
in signification thereof (as Historiogra-
phers do write) a Dogge did speake, and
a Serpent did barke. T. Plinius lib. 8.
Cap. 41.

The yeare from the begynnyng of the
world. 3538. the light of the Sonne was
so taken away by an Eclipse scene in
Grece, that a man might see the Starres
aswell at midday, as at midnight. Short-
ly afterwarde folowed y warre, called
the warre of Peloponesus which conti-
nued seuen and twenty yeares. Thu-
cidides.

The yeare from the begynnyng of the
world

world. 3698. at Rome, and the countrey
there about, bloud in stede of water gu-
shed out of the sprynges, and milke from
heaven, lyke raine. Shortly after fol-
lowed the warre of Carthage agaynst
the Romanes, which cost the luyues of
many thousandes. Orosius li. 4. Cap. 5.

Anno Domini. 1452. Constantino-
ple in Grece (where in those dayes was
the Emperours Palace) was besieged &
overcome of y^e great Turke, called Ma-
homet the second of that name: who
when he had gottē the victory, bled most
bestly cruelty towarde the Christians,
both men, women, and children, old and
young, rich and poore. The Emperour
beyng slayne, hys head was set vpon a
speare, & caried round about the Citie,
(y^e more to greue his subiectes) hys wife
and daughter, with many noble women
were rauished, and after cut in peces, all
the noble men were slayne, the common
people were made bond slaues, and ma-
ny other such lyke vilanies were done,
besides the byngyng of the whole coun-
trei of Grece into hys owne dominion.
A little before which tyme, was sene at
Comus, a Citie in Fraunce, towarde
Sunne setting, a great multitude of
dogges,

Examples of the Signes.

dogges, carped in the ayre, and after the droues of diuers kyndes of beastes: also men armed diuersely, some with speares and shielbes, who were pursued of a great army of horsemen, beyng deuided into diuers cōpanyes. For the space of thre houres the army seemed to be setting forth, at the last came forth a tall and huge man, fearefull to behold, sitting upon a terrible horse, seeming to be the Capitayne of the host: and many such strange thynges appeared, untill nyght when they could be no moze sene.

THese few examples I haue here added in the end of the Sermon, to let men see that before great alterations or channages of kyngdomes and common weales, God sendeth wonderfull tokens therof, to signifie the same before it come to passe: whereby with *Martin Luther*, the author of this Sermon, we may well conclude that before the alteration of the whole world (which is the last day) he will send many signes and tokens therof, which he sheweth for the most part to be already fulfilled: and therefore the end of all thynges is now to bee looked for, by-

Examples of the Signes.

bycause there hath happened of late dayes many wonderfull Eclipses , or darkenyngs of the Sunne, and Moone, many Sunnes haue bene sene at one tyme, many rayne bowes, many terrible blasynge Starres, and other straunge sightes of fire in the ayre, many great tempestes of wyndes, with flouds and earth quakes, which haue destroyed and ouerflowed both Cities, and whole countreyes: Wherof here might be added diuers examples, both of such as happened before *Luther* did write this Sermon, as also since that tyme. But they are almost innumerable, and haue bene partly sene with our owne eyes, and are at large set out in Print, by *Conradus Gesnerus*, *Marcus Fritschius*, and others, who haue written no small bookes of such wonderful and straunge thynges, as by the prouidence of almighty God haue happened before tyme: to this end, that we seying these thynges come to passe, forespoken by our Sauour, might the more diligently watch for hys commying, least we folowyng the example of the lewde seruauant, leade a carelesse lyfe in all kynde of wickednes, and he commying
vpon

Examples of the Signes

vpon vs vnwares, geue vs our portion
with hypocrites and dissemblers in
euerlastyng fire, prepared for the
deuill and hys aungels. God
graunt vs therfore to watch
for the commyng of our
Sauour, that we
beyng prepa-
red with oyle in our Lampes,
he may take vs with hym
vnto euerlastyng lyfe.
Amen.



✱ Imprinted at London, by Iohn
Daye, ouer Aldersgate.

*¶ Cum gratia & Priuilegio Regie
Maestatis.*

2570.

Dalai